THE GOSPEL.

By a reference to the last number of the Star, it will be seen that the plan of salvation was revealed to Adam, after he was driven out of the garden of Eden. To show further concerning this subject, we make an extract from a revelation concerning him, after he had been driven out:

For after that he had been driven out, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of the brow, as the Lord had commanded him; and Eve also, his wife, did labor with him, and he knew her, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land and to tend flocks, and they also began sons and daughters.

And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them and they saw him not, for they were shut out from his presence. And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forever more.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father and the Son, saying, I am Jesus Christ from the beginning, [illegible] thou hast fallen God maketh it known unto thee, and all mankind, even as many as will.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

And Eve his wife, heard all these things and was glad, saying, were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. And Satan came also among them, saying, I am also a son of God, and he commanded them saying, believe it not and they believed it not, and loved Satan more than God. And men began from that time forth to be carnal, sensual and devilish.

And the Lord God called upon men by the Holy Ghost every where, and commanded them that they should repent; and as many as believed in the firm and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

And Adam ceased not to call upon God, and Eve also, his wife. And Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord; wherefore he may not reject his words.

Thus we have the testimony, and so the may all the world of mankind, that Adam had the gospel preached unto him, and he believed, and was baptized, and became a son of God, and was ordained unto the high priesthood of the holy order of God, to preach repentance unto his seed, and teach them the things of the kingdom.

From this time [illegible] from Enoch till Noah, from Noah [illegible] from Shem till Abraham, and from Abraham till Moses, [illegible] of the high priesthood, and the keys, continued, and the gospel was preached [illegible]

Adam, according to this commandment, taught his children the plan of salvation, and some of them believed, for they began [illegible] and the Lord had respect unto them, [illegible] Enoch also, he [illegible] the people of the Lord, continued [illegible] commandments, and they [illegible]

For unto [illegible] hood was on earth [illegible] and Moses, we refer to the [illegible] been preached from the [illegible] And Melchizedek [illegible] peace and virtue, and [illegible] Most High God. And [illegible]

said, the will be Abram of the most high God, possessor of heaven and earth.

It cannot be authentically disputed, that Moses was not a high priest after this same order, for Peter said, when speaking of the Savior, This is he of whom Moses spake saying, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. Moses also says, the Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken.

The Lord also said by Moses: I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Moses preached the gospel, and sought diligently to sanctify the children of Israel, that they might enter into the rest of the Lord: even the same good tidings that Adam taught his children; for Paul said, in his letter to his Hebrew brethren, while speaking of the children of Israel: For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

The gospel, according to the best knowledge we have, means good, or glad tidings, and is the power of God unto salvation to all that believe; for therein is the righteousness of God revealed from faith to faith; and it is held forth, the gift of God to all men, who are transgressors of his law; and is in the plan of redemption laid from the foundation of the world for all who embrace it, that they may have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of their faith in him according to his promise.

The gospel, then, according to sacred history contained in the scriptures, and also the revelations which we have given us by the power of the Holy Ghost, has always been given, or preached to men, that they must repent, and become better, by obeying the commandments of the Lord, that they might be saved in the celestial kingdom.

The gospel to Adam, was: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men: and ye shall ask all things in his name; and whatever ye shall ask, it shall be given.

The gospel that Enoch preached was the same, for he called upon the people to repent, and he received a commandment to baptize, &c.; and when men repented & were brought into the kingdom of God, he continued his preaching in righteousness, that the saints might know the mysteries of the kingdom; even see and know for themselves, and thro' the power and manifestation of the Spirit, while in the flesh, they might be able to bear the presence of God in the world of glory; for Enoch and all his people walked with God, and were translated, even taken up into the bosom of God.

The gospel that Noah preached to the inhabitants before the flood, was the same that had been preached to his fathers before him; for he was a just man, and perfect in his generations, and walked with God. To show still further, and more plain respecting the calling and preaching of Noah, we give an extract from his history, as it has been given of him in these last days:

And it came to pass, that Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, that the sons of men saw that their daughters were fair, they took them wives even as they chose. And the Lord said unto Noah, the daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

And it came to pass, that Noah prophesied and taught the things of God, even as it was in the beginning. And the Lord said unto Noah, my Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in my floods upon them.

And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

And the Lord ordained Noah after his order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch.

And it came to pass, that Noah called upon men, that they should repent: but they hearkened

ened not unto his words; and also, after that they had heard him, they came up before him, saying, behold, we are the sons of God: have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and given in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

And God saw that the wickedness of men had become great in the earth, and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

And it came to pass, that Noah continued his preaching unto the people, saying, hearken, and give heed unto my words, believe and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you.

Nevertheless they hearkened not, and it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; and they have sought his life.

But Noah found grace in the eyes of the Lord: and Noah was a just man, and perfect in his generations, and Noah walked with God, and also his three sons, Shem, Ham and Japheth. The earth was corrupt before God and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them from off the earth.

The gospel that Moses preached, was the same that was preached by Adam, Enoch and Noah; and also the same that was preached to Abraham: for God is the same yesterday, to-day and forever. And it was as necessary, that men should keep the gospel preached unto them before the death and resurrection of Christ, that they might know of the plan of redemption, as after he came.

To name the precise words that might constitute the term gospel, we shall not attempt to do. When the Savior came in the flesh, the gospel was the same, and it is the same now, and will continue the same forever.

The Lord said, while instructing his twelve disciples whom he had called and chosen to build up his church among the Nephites:—Behold I have given unto you my gospel, and this is the gospel which I have given unto you: that I came into the world to do the will of my Father, because my Father sent me: and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause that I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

One important point relative to the gospel is, whose duty was it to preach? Christ preached the gospel, and gave authority to his disciples to do likewise; he even said, Go ye into all the world and preach the gospel. Paul had authority to preach the gospel: for the voice to him was: Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and the Gentiles, unto whom I now send thee; to open their eyes; to turn them from darkness to light, and from the power of satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.

In Paul's first epistle to his Corinthian brethren, he says: I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. He says further: I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve; after that of above five hundred brethren at once; after that he was seen of me also.

He also says in his epistle to his Galatian brethren, that the gospel that was preached by him, was not after man. For he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ. And

[illegible] relating to Timothy, he says: The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Taking for example the calling of all the ancient servants of the Lord, we know that none have authority to build up his church, except they are called, and commissioned of him.—We say nothing here, about the various modes of worship, as they are called, of the different denominations, for all men are agents unto themselves, and can worship as they please; but we are sure, that the time is not far distant, when the works of all men will be proven, and the secrets of all hearts be revealed; the wheat gathered into the garner of the Most High, and the chaff burned with an unquenchable fire!

Nor do we aim to meddle with the different sects that are continually contending, lo, this is the right way! and, lo, this is the right way! The apostle declared many hundred years ago, that there was but one Lord, one faith and one baptism, and the Lord has said by his own voice in these last days, that the church of Christ, is the only true and living church upon the face of the whole earth, with which he is well pleased, speaking, as he said, unto the church collectively, and not individually, because he cannot look upon sin with the least degree of allowance.

Before we proceed further on this subject, we take another extract from the book of Mormon. Although but few, or a small portion of our fellow men believe this book; some in consequence of the cunning craftiness of those who seek the praise and glory of this world, and are thus willingly blinded, and thousands have never come to a knowledge of it, yet we know, that it contains the fulness of the gospel of Christ, in plainness, and that all things necessary to instruct men to repent of their sins, and of the manner of baptism, and of the gift of the Holy Spirit by the laying on of the hands, and of the plan of salvation, is set forth in that clear and easy style, that all men who are endowed with a common understanding may receive light and intelligence in the things of God, if prejudice does not interfere; and that by obeying its precepts, all men, if they will, may have eternal life.

The following is taken from the teachings of the Savior, after his resurrection from the dead, when he appeared to the Nephites: On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.—And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name; for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.—And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention, is not of me, but is of the devil, which is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another, but this is my doctrine, that such things should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they which shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned.

Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one.

And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them.

Having this plain teaching set forth before us in this generation, the question might arise, whose duty is it now to preach? Were we to consult many of our fellow men for an answer, without any assistance from the revelations of the Lord, the most probable answer would be, such as have been qualified and fitted for the ministry; but taking the word of the Lord for a guide, the answer is: Those whom he has called and chosen: As for instance, those who come forth in the resurrection of the just, are they who receive the testimony of Jesus, and believe on his name, and are baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandment, they might be washed and cleansed from all their sins, and receive the

Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power. Therefore, we say as we have said before: Taking for example the calling of all the ancient servants of the Lord, we know that none have authority to build up his church, except those who are called and commissioned of him.

Hence we begin with Adam, for he was called and chosen of the Lord. Abel was called and chosen of the Lord, and offered an acceptable offering, by which he obtained witness that he was righteous, God testifying of his gifts. Enoch was called and chosen of the Lord, and the Lord blessed him, and even took him and his city into his own bosom. Noah was called and chosen of the Lord, and he by faith was warned of God and prepared an ark, and he and his household were saved. Melchizedek was called and chosen, for he even had power to bless Abraham. And Paul said: Without all contradiction the less is blessed of the better. Melchizedek was a priest of the most high God, as is said of him in the bible; that is, he was a high priest after the holy order of God, which order holds the keys of the mysteries of the kingdom of God, even the keys of the knowledge of God, and the power to pronounce blessings according to the will and commandment of the Lord.

Abraham, Isaac and Jacob, were called and chosen of the Lord. Joseph, the son of Jacob was called and chosen of the Lord, and while speaking to his brethren, he says: God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Nephi, the son of Lehi, thus writes of the prophecies of Joseph: Behold he truly prophecied concerning all his seed; and the prophecies which he wrote, there are not many greater.

Moses was called and chosen to do the work of the Lord, and the evidence is, that he did it. When Aaron and Miriam spake against Moses, the Lord said unto them: My servant Moses is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. The historian at the close of the book of Deuteronomy, in setting forth the character of Moses, says: And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel. Paul says in his epistle to the Hebrews, that Moses verily was faithful in all the house of the Lord, as a servant, for a testimony of those things which were to be spoken after.

From the days of Moses, taking all the prophets that spake the word of the Lord, as they were moved upon by the Holy Ghost, till John began to cry in the wilderness of Judea, Prepare ye the way of the Lord, make his paths straight, they were called and chosen, and instructed to do the work of the Lord.

When the Savior came to the Jews he called and chose twelve, (Judas excepted) to them he gave authority to build up his church; and they, by his authority, commissioned others, and so the gospel was preached to men, that they might have unto the Lord.—This state of order in the church of Christ, lasted for some time, perhaps till the fifteen council, and from that time till the book of Mormon came forth the fulness of the gospel of our Lord and Savior to the Gentiles, and also to the house of Israel, there were many sects, that had a form, in some degree, of godliness.

But none declared, by the power of the Holy Ghost, that they were inspired by the Lord to move in his cause, although they would admit that the Lord was unchangeable, the same yesterday, to day and forever; and that he gave revelations in the first thousand years; in the second thousand years, in the third thousand years; in the fourth thousand years, and in the fifth thousand years, but in the sixth thousand years, he ceased to give his precious word to fallen man, to guide them in the way to eternal life, as in olden times.

The only name given under heaven, whereby man can be saved, is Jesus Christ. Men in days of old heard the glad tidings, that the Son of Man would come in the fulness of his own time, to make reconciliation for the children of men, and suffer, the just for the unjust, and rise from the dead, that the bands of the temporal death might be broken, that the resurrection might pass upon all men, that all might stand in the presence of God to be judged according to their works. These great things were confirmed from heaven to earth, by the ministering of holy angels and by the voice of the living God. Thousands have looked forward with an eye of faith and a confidence unshaken in the promises of God to the time when the great and last sacrifice should be made for fallen man, many have rejoiced to see the day of the Son of Man, have seen it, and were glad; and have fallen asleep, often resting the promise, that they should see God in the flesh and should reign with him on the earth a thousand years.

All men who were willing to be instructed in the plan of salvation, before the Lord came in the flesh, if they were obedient to his commandments, have had a knowledge of his coming, and knew how to look forward on the Son of Man by faith, for a remission of their sins. The gospel was preached to the children of Israel, and the law was a schoolmaster because of transgression; which law was fulfilled in Christ. Nephi while speaking of Christ some hundred years before he came in the flesh, says: We labor diligently to persuade our children, that they may believe in Christ, and keep the law of Moses, and look forward unto the Messiah, and believe unto Christ, that the law of Moses should be fulfilled; for, for to this end was the law given, wherefore the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments, and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. When we speak concerning the law, that our children may know the deadness of the law, and they, by knowing the deadness of the law, may look forward unto that life which is in

Christ, and know for what end the law was given.

When the time was fulfilled, and the Savior had made his appearance in the flesh, the gospel was preached by himself and his disciples. The disciples of John, as they were called, whom he sent to Christ, to inquire if he was the true Messiah, were answered thus: Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the leapers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. When the twelve were first sent forth to preach, the Lord said: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. Many, and precious, were the instructions which the disciples received from the mouth of their Lord, before he was lifted up upon the cross. He said to them at one time, Unto you it is given to know the mysteries of the kingdom of heaven. In another place it is said, that he expounded all things unto his disciples, when they were alone.—Again it is said: The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you: And after he had risen from the dead, he gave them their great commission to preach his gospel to their fellow men, and says: Go ye, therefore, and teach all nations.

With this authority, they proclaimed the gospel on the day of pentecost; some marveled; some mocked; many were pricked in the heart, and three thousand were baptised and added to the church. The language of Peter, at the time the lame man was healed at the gate of the temple, is very plain. He said to the Jews: But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. But these things, said he, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

In this positive manner spake the apostle the truth, and in this plain manner he preached the gospel and bore record of the resurrection of the Lord Jesus; and about five thousand men believed the word. He declares before the high priest, being filled with the Holy Ghost, that there is none other name under heaven given among men whereby they must be saved. The language of the Lord to Adam was also positive, when he said, that Jesus Christ was the only name which should be given under heaven, whereby salvation should come unto the children of men.

When the Galatians had been troubled by those who preached a false doctrine, and pretended to have another gospel, Paul says: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, & would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

The gospel that the apostle preached, was, as he said to his Corinthian brethren, the glorious gospel of Christ. It was even that by which men might be saved.

Paul was an instrument, no doubt, by the blessing of the Lord, in building up the church of Christ very extensively in many places, as well as the other apostles and those who were ordained by them. But yet very little of their preaching to those who were out of the kingdom, is to be found in the New Testament. How much was contained in the Acts of the apostles written by Luke, before it fell into the hands of those who robbed the scriptures of their plainness; and how much was contained upon the parchments which Paul desired Timothy to bring from Troas, which were left with Carpus; and how much was written by others, we shall not here attempt to show. The epistles were written by the apostles to churches and not to the unbelieving world; consequently, the manner of instruction to them was different in general from their discourses to the wicked who had never heard the gospel. Yet all their writings will show but one gospel, and but one manner of building up the church of Christ. And Paul declares with much plainness, that as he said before, so he now says again, if any preach any other gospel than that which they had received, let him be accursed. Truly, because there never was, nor never will be, but one gospel.

Having proceeded far enough with the subject, to show that there is but one gospel, and that the same in all ages; and that the Lord calls and chooses his own servants to labor in his vineyard, we shall next proceed to bring some scripture to show how the gospel has been preached and how the church of Christ has been established in days of old. In the beginning the Lord said unto Adam: I give unto you a commandment to teach these things freely unto your children, saying, inasmuch as they were born into the world by the fall, which bringeth death; by water and blood and the Spirit which I have made, and so become of dust a living soul; even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine only Begotten, into the mysteries of the kingdom of heaven, that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory.—For by the water ye know the commandment; by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things and hath all power according to wisdom, mercy, truth, justice, and judgment.

This plain teaching was to Adam after he was driven from the garden of Eden, and

points out the way for his seed to be saved. From time to time were the children of men called upon to repent in days of old, by those who were chosen of the Lord to preach his gospel. From time to time were the inhabitants of the earth warned of approaching destructions and sore calamities, which were sent to scourge them because of their iniquities, by those who were called and commanded of the Lord.

The Lord is just, and he gave the gospel, after man had transgressed, that he might be brought back into his presence. By obeying the gospel and keeping the commandment men are sanctified and prepared for the celestial kingdom where God and Christ is the Judge of all. The gospel, then, is the power of God unto salvation. It is the good news of heaven, and calls upon the children of men every where to repent.

The news that the gospel brought in days of old, was, that Jesus Christ would come into the world; that he would suffer according to the flesh; that he would rise from the dead, and thereby redeem his people from the power of the grave.

{TO BE CONTINUED.}

The Evening and the Morning Star.

INDEPENDENCE, MO. APRIL, 1833.

TO THE BRETHREN ABROAD.

As many false reports are in circulation abroad, respecting the disciples of our Savior in the land of Zion, we feel it our duty to correct such as may be injurious to them, and can say, that in general, the disciples here, enjoy good health, and are as well off as the generality of new settlers. The price of corn, during the past winter, has been about one dollar per barrel, which is equal to twenty cents per bushel: and now, on prompt pay, it is very little higher; not more than twenty five cents. Wheat is from fifty to seventy five cents per bushel. The present crop now on the ground looks very fine, and with the blessings of a merciful Father, an abundance will be raised this season, as very considerable was sown last fall. Should the spring be as prosperous accordingly as the winter has been, great quantities of corn will be put into the ground. Bacon is not high, and contracts were offered not long since, of 6 to 7000 lbs. in a lot.

A mild winter and the smiling spring, are among the blessings of the Lord, in this climate, and remind us of his promise to Noah, that, while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease: and where these blessings are improved with industry, (for all that are able in the church of Christ, have to work for their living) we can exclaim like David of old: I have been young, and am now old; yet have I not seen the righteous forsaken, nor his seed begging bread.

RISE AND PROGRESS OF THE CHURCH OF CHRIST.

Having promised in our last number, something on the rise and progress of the church of Christ, we commence with the intention of giving a relation of a few facts, as they have occurred since the church was organized in eighteen hundred and thirty. We shall be brief in this article, as we design to give from time to time the progress of this church, for the benefit of inquirers as well as the satisfaction of those who believe.

Soon after the book of Mormon came forth, containing the fulness of the gospel of Jesus Christ, the church was organized on the sixth of April, in Manchester; soon after, a branch was established in Fayette, and the June following, another in Colesville, New York.

We shall not give, at this time, the particulars attending the organization of these branches of the church; neither shall we publish in this, the account of the persecution of those who were then called and authorized to preach the everlasting gospel. Twenty more were added to the church in Manchester and Fayette, in the month of April; and on the 28th of June, thirteen were baptized in Colesville: and of these we can say as Paul said of the five hundred who saw the Savior after he had risen from the dead: The greater part remain unto this present, but some are fallen asleep. In October, (1830) the number of disciples had increased to between seventy and eighty, when four of the elders started for the west, and founded a branch of the church at Kirtland, Ohio, around which many have since arisen.

These first four, having added one to their number, proceeded to the west, after having baptized one hundred and thirty disciples in less than four weeks and ordained four of them elders, and finally stopped in the western bounds

of the state of Missouri, having been preserved by the hand of the Lord, & directed by his Spirit.

In the winter, (1831) the church in the state of New York, after a commandment had been received from the Lord, began to prepare to remove to the state of Ohio. The following is a part of the revelation referred to above: And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot & blameless: wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth unto all nations, and it shall be told them what they shall do, for I have a great work laid up in store; for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

In the spring the greater part of the disciples who were in New York, removed to the Ohio. In June, the word having been preached in many places and hundreds having been baptized, a number of the elders, by the commandment of the Lord, journeyed west, proclaiming the gospel and bearing testimony of the work of the Lord in these last days; saying none other things than that which the prophets & apostles had written, and that which was taught them by the Comforter, by the prayer of faith, as the Lord had said. Many gladly received the word and were baptized, so that branches of the church were built up in many places, notwithstanding the opposition with which the elders were often met.

Indeed we have the testimony before our eyes of the faithfulness with which they discharged their duty in publishing salvation to their fellow men.—Many have already come up to the land of Zion who were fruits of their labors; and by what we can learn from time to time, we are reminded of the parable of the seed, for we are certain that much of it has fallen on good ground: and we are sure, having the testimony in our hearts, that those faithful elders, although often fatigued and wearied with the length of their journey, will at the last day receive a crown of eternal life, and joy unspeakable in the everlasting kingdom of God and the Lamb, with those that they were the means of turning from darkness to light. And while reflecting on this subject, a few words from Daniel seems to be applicable: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. For the word of the Lord to them has thus far been verified, which says: Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's edge: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory.

In July they began to arrive in the western boundaries of Missouri, and shortly after a branch of the church from Colesville, New York, came on by water, and thus the gathering commenced.

From this time, the progress of the church though gradual, has been more than many of great faith had anticipated. Many churches have been built up in different states, and some hundreds of members have come up to this land, and are striving to keep the commandments of the Lord, that they may be prepared, whether in life or in death, to meet him when he comes in his glory with all his holy angels.

It may be proper to say, as we have often said before, that this church is taught by the revelations of the Lord, in all things, as they have been received from time to time from the days of Adam, until now. And it is really a matter of joy to see how fast the work of the gathering is continuing amid the discouragements, persecutions, & false statements of the world.

It has been reported that the church had settled in this country, and were living as one family. This is not so.

The faith of the church has greatly increased in these first three years of its existence, in these last days. Much is said at home and abroad about Mormonites, as the world has seen fit to call the disciples of Jesus Christ, but wherever the gospel has been truly set forth; wherever the book of Mormon has been fully explained and understood, and wherever men have listened with unprejudiced minds to learn the truth for the purpose of escaping the desolations and calamities which are already abroad in the earth, there the

Lord has borne record of his own work by his Spirit.

While the gifts in many instances have been manifested beyond doubt, in healing the sick, &c. some have doubted and some have believed, as in the days of the apostles; and even from the beginning this has been the case more or less, and will be till satan is bound.

We promised to correct as many falsehoods as we could, that were in circulation. In this article we have commenced, but upon looking at some of the late misrepresentations that have found their way to the public, we think the best method will be for us to continue an account of the rise and progress of the church, and publish the truth as we have done; for, of all the statements that have been published in the newspapers of the day concerning this church, not one has reached us but what in a greater or less degree was untrue; and what adds more to our astonishment, is, that these publications came from those who profess the religion of Christ By this however we do not intend to cast any reflections, for we remember the example of our Lord, who, when he was reviled, reviled not again.

The progress of the church has been great, and while we witness the spread of the work, knowing it is of God, we are willing to give the world all the light we can that will lead them to salvation.

OLDEN TIME.

On reading the fifth chapter of Genesis, it will be seen that it is the book of the generations of Adam, and contains the names of ten persons from the beginning till the flood, or rather to Noah. It ought to be remembered, that these men or some of them, were the sons of God.

During the time (1656 years) from the beginning till the flood, there must have been a multitude of people on the earth, as many lived to the age of nearly a thousand years and begat sons and daughters.

Enoch, who was a man of God, lived in the latter part of the first thousand years; and when the Lord commanded him to look, he says, "And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents.

And the Lord said unto me, Prophesy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was a blackness come upon all the children of Canaan, that they were despised among all people.

And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, & the land of Shem, and the land of Haner, and the land of Hananihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people and say unto them, Repent, lest I shall come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth and the Holy Ghost, which beareth record of the Father and the Son.

It ought to be known, for it is published, that after Adam and Eve were driven out of the garden of Eden, they had many children, and the children went forth two and two and began to multiply and replenish the earth; yea, and all this too, before Adam had the gospel preached unto him or was baptized. The fact is very few of the present generation have a knowledge of what took place in the first thousand years.

When the first trump shall sound the second time, in the ears of all living and reveal the secret acts of men, and the mighty works of God in the first thousandth year, great things will be known.

When the first seal of the little book is opened, which will be when the

above trump sounds, the saints may lift up their heads and rejoice, for the mystery of God will soon be finished: Then the history of olden time will be known; then the family record of Adam and his children down to this generation, with all the thoughts and intents of the heart, will be revealed; then the saints will be crowned and made equal with Michael the Lord's archangel.

Few persons are aware that Adam lived long enough, in the first days, to witness the gathering of the saints, by Enoch, as well as the building up of Zion. Adam lived to see, at least, seven generations of his children around him, multiplying and replenishing the earth. Adam fell asleep in the Lord only fifty-seven years before Zion, even the city of Enoch, was taken up to the bosom of God, where it has remained, and will remain till the Lord brings it again, when he comes in his glory with all his holy angels with him, to reign on earth a thousand years.

For the Lord, while speaking unto Noah after the flood, said: I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity. And God made a covenant with Noah, and said, this shall be the token of the covenant: I make between me and you, and for every living creature with you, for perpetual generations; and I will set my bow in the cloud, and it shall be for a token of a covenant, between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant which I have made between me and you, for every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant which I made unto thy father Enoch: That when men should keep all my commandments Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy, and the general assembly of the church of the first born, shall come down out of heaven and possess the earth, and shall have place until the end come. And this is mine everlasting covenant which I made with thy father Enoch.

Then those that have gathered faith for a treasure, and have kept all the commandments of the Lord, will see God in the flesh; being quickened, they will have part in the first resurrection, and will be raised unto immortality: on such the second death will have no power.

LAMENTABLE FACTS.

The righteous have always been derided by the wicked, and sacred things ridiculed by those that knew not God.

The Lord said, Beware of false prophets, and Paul said, This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

Now let us ask the sincere, (if there be any in the world) if that sacredness is to be seen in the performances of religion, which ought to distinguish the sons of God? Are the professors who pretend to worship God, examples of piety, that will not look upon sin with any degree of allowance? Or is it not a lamentable fact, that thousands who have a form of godliness deny the power thereof? Is it not a lamentable fact, that whatever is highly esteemed by the world, is also highly esteemed by those that ought not to love the world, neither the things tha are in it?

Is it not a lamentable fact, that those who pretend to worship God, are the first to persecute the church of Christ? The Jews did so in the days of the Savior. Is it not a lamentable fact, that the time has come when men will not endure sound doctrine; but, as Paul said, After their own lust they heap up to themselves teachers having itching ears?

Is it not a lamentable fact, that in all the controversies between the sectarians, a spirit is manifest, which is any thing but that of our Lord?

But let us turn from these lamentable facts, to others whose record has lain on the pages

of holy writ, for ages, to warn the inhabitants of the earth not to do likewise.

Is it not a lamentable fact, that when Adam and Eve transgressed the command of the Most High, they were driven out of the garden of Eden? Is it not a lamentable fact, that when the earth was filled with violence, and all flesh had corrupted itself, that the Lord brought a flood of waters and destroyed the inhabitants of the world, save Noah and his family?

Is it not a lamentable fact, that when men began to build a Tower, that they might go to heaven as they pleased, notwithstanding there was no other name given, than Jesus Christ, whereby men could be saved, that the Lord confounded their language, and they were scattered over the face of the whole earth?

Is it not a lamentable fact, that when the Egyptians pursued the children of Israel into the Red sea, that they were drowned for their folly? Is it not a lamentable fact, that the children of Israel were scattered among all nations for disobeying the commandment of God. Let the bible answer these questions, that those that would become righteous, and be saved, when the Lord comes out of his place to destroy the wicked, may have a solemn warning to flee from the wrath to come.

THE SIXTH OF APRIL.

On the 6th of April, between seventy and eighty ordained members, representing more than five hundred members of the church of Christ, met for instruction, serving God, &c. in the land of Zion, and spent the day, from ten till four o'clock, very agreeably.

It affords us much pleasure to record this little fact. When the foundations of this earth were laid, the morning stars sang together, and all the sons of God shouted for joy: the Passover was kept solemnly by the children of Israel, and so let the solemnities of eternity rest upon our minds, since the Lord has been so merciful as to re-establish his church for the last time, in these last days.

LETTERS.

Since our last number, letters have been received: one from Florida, one from Palmyra, Missouri; one from Pontiac, Michigan, and one from Kirtland Mills, Ohio.

One in the office unpaid.

☞ Brother Simeon Carter built up a new church in Hanover, Indiana, while on his way to this place last winter, containing 27 members.

ALL MUST COME TO PASS.

Occasionally we extract some of the signs of the times, that those that watch for such appearances, as one evidence that the hour of redemption is near, may not look in vain.—With a confidence unshaken in the promises of the Lord, they can look forward to the time of their redemption, notwithstanding every nation will have its calamities, and every year its troubles, until the consumption decreed shall make a full end of the wicked. Although calamity shall cover the mocker, and the scorner be consumed; though the mountains shall depart, and the hills be removed: though the voice of the Lord goes forth in the whirlwind, in the earthquake, in the tempest, in the thunder, and in the lightning, unto the nations to warn them to repent, until, in his wrath, they are cut off, happy will that man be, who has obeyed the gospel, and put his trust in God, and walked by faith and held out unto the end.

The righteous have nought to fear; the promise of deliverance to them is certain: though the heathen rage, though bigots cry delusion, yet they know that those who put their trust in the Lord, will never be confounded. The following from the prophecy of Isaiah is to the point: Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings, for the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation.

Short extracts of the scenes that are passing at this day, is all that our limits will allow; for it would be beyond our power to give them in full. We begin:—

CAPE DE VERDS.

A passenger in one of the vessels which carried out provisions to the Cape de Verds, states the number of deaths by actual starvation to be 30,000 (population 100,000.)—He says, "Capt. Hays, of brig Emma, of Philadelphia, with a full cargo of provisions, assured me that the scene of wretchedness and desolation at St. Antonio, where he touched long enough to discharge 500 bbls. of provisions, was beyond the power of tongue or pen to describe. The miserable inhabitants looked more like moving skeletons, than living beings—their flesh was gone, their muscles seemed dried up, and they presented the appearance of only the naked frames of men, which could scarcely be kept together. A pilot was despatched in a boat with some half a dozen skeleton beings to hail the first vessel that could be seen, and beg of it to stop and sell them something to keep them alive for a few days longer; when the Emma hove in sight, and the entreaty pressed to stop and sell them something to eat, Capt. H. replied that he had nothing to sell, but that his vessel was loaded with provisions to give away; and that he had come for the express purpose of affording relief to any of the inl-

anders who needed the gratuity. They seemed incredulous at first, but when satisfied of the fact, they raised their hands in astonishment toward heaven, intimating that he must have been despatched from thence, on such an errand of mercy. Capt. H. states they even followed him to the water's edge, and there, in attempting to give three cheers with all the little energy which they possessed, they made a noise more like a sepulchral groan than the voice of the living. Capt. H. was assured that almost every morning the dying and the dead could be seen in almost every direction from the door of his informant, and that but a short time before, a boy was seen cutting a piece of flesh from the carcass of a fellow creature, to lengthen out his own miserable existence, but was found soon after, dead, with the piece of flesh still in his hand. I have often heard them say, Americans kinder than our own country—we have two kings, but they no send provisions to keep us from starving—they fight one another to see who shall govern—they care nothing about us, &c. The rains have began to fall in the Islands, and vegetation is coming forward rapidly, and the hope is cherished that something, in a few months may be obtained from the fruits of the earth, to supply the wants of the people.—Boston paper.

Information has been received at Boston from Cape de Verds, that the supplies which have been sent from this country, had been received but would afford only temporary relief, as the great drouth of three years duration had been succeeded by a disastrous flood of rain, by which the crops were utterly destroyed. The islands are represented to be in a miserable condition.—Exeter News Letter.

A great number of religious Jews in Poland are making preparations to visit Jerusalem, in the belief that the time predicted by their prophets has nearly arrived in which they shall be restored to the possession of that country.—Foreign paper.

VESUVIUS.

Advices from Palermo state that the eruption of Mount Vesuvius continued up to the 9th inst. and that many foreigners had been attracted by the grandeur of the scene. The inhabitants residing at the foot of the volcano, had, however, begun to be considerably alarmed at the continuance of the phenomenon, as the lava had not only advanced, but had likewise extended itself on all sides, threatening destruction to their inhabitants.—Ib.

IRELAND.

The cholera had made its appearance at Belturbet and Monaghan, and many cases had proved fatal.

The papers contain accounts of numerous outrages by the peasantry in search of arms, and an article from Rathangan says, there are many and extensive manufactories of gunpowder throughout the country. An unsuccessful attempt had been made to murder M. Fairbourne, Esq. agent to the Duke of Buckingham.—Ib.

DESTRUCTIVE FIRE.

A fire has taken place in Liverpool, in which 10 to 12,000 bales of cotton were consumed. The total damages said to be £150,000 sterling.—Ib.

Last week we published the proceedings of a public meeting held at Galena, in consequence of a certain rumor relative to the Indians. A committee had been appointed to inquire whether any cause of apprehension need exist of a war with the Indians on our border, or whether the reports now in circulation are groundless. They reported that a disposition totally the reverse of hostilities was manifest and apparent; and that the principal chiefs offered to surrender themselves as hostages, thereby to relieve them of all their fear.

It now appears from the Galenian of Jan. 16th, that a party of Sac and Fox Indians recently fell upon and killed three lodges of Menomonee, and three of the principal men of the Winnebagoes. This accounts for the warlike appearances which gave such uneasiness to some of the citizens of Galena: and renders the professions of peace towards the whites perfectly consistent. But it appears that the Trader, who gave the above information, expressed an opinion that the Indians are determined on a general war in the spring, either among themselves, or the whites.—St. Louis Times.

Copy of a letter to the editor of the Arkansas Gazette, from Col. S. C. Stambaugh, Secretary to the board of United States Commissioners for settling differences, &c. among the western Indians, dated

Fort Gibson, Feb. 5, 1833.

Dear Sir.—An express arrived at this place, yesterday, from Fort Towson, bringing the intelligence, from the commandant of that post, that a very serious outrage has been committed by a party of Osage Indians, in Miller county, Arkansas Territory. Mr. Simkins, who is represented as a very respectable citizen, has sustained damages in loss of property, to the amount of nearly two thousand dollars; and several other houses have been plundered. Parties of Osage Indians have been discovered within a few miles of this place, within the last ten days approaching this country from the direction of Red River, loaded with articles of clothing, bedquilts, knives, spoons, and a variety of merchandize, answering to the property stolen.

As the depredating Indians used violence, in driving families from their homes, and killed and drove off a number of cattle, it is supposed a military force will be sent in the direction of Fort Towson, from this place, as it is supposed there is still a band lurking in that vicinity. The Commissioners can do nothing more in the matter than direct the Intercourse law, which is plain on this subject, to be carried into effect—that is to demand the stolen goods of the Indians, and if they refuse to surrender them, to report the matter to the War Department, that the proper steps might be taken, to secure indemnity to the party injured. I am sorry to say, that the Osages have been very troublesome lately—very little behind the Pawnees and Kimanches.

The Commissioners are now in the midst of the Cherokee and Creek treaty, for the purpose of establishing their boundaries. I trust we shall get through in two or three

days, and that the dispute about their lines existing between these tribes, will be adjusted in such a manner, as not only to gratify those who have already emigrated, but also to induce the removal of the whole of the nations still remaining east of the Mississippi. You are aware that this is a matter of deep and absorbing interest to the government, and the adjustment which we hope to make, will be received with much satisfaction by the government and the States interested.

ARRIVAL OF TROOPS.

Regiments are arriving daily at several of our ports, with a hope, on the part of our misguided rulers, that their appearance will operate as a check upon the rebellious manifestations which are assuming so fixed and formidable an appearance. Nothing can be more preposterous than such a hope. The people, as they are called, sneer at the military displays of the Marquis of Anglesey, and laugh outright at his sham fights and stage spectacles. Already have the priests commenced regular approaches towards the soldiery, through the columns of their acknowledged journal in the south of Ireland, which contains the following conciliatory paragraph, presenting, as the Register of this day says, a very national view of the subject. It says:

We would like to have the troops here by all means—the majority of them are our own countrymen—and they would spend among us some of the taxes which are raised from our sweat and industry.

There is no mistaking the meaning of this patriotic appeal to the national prejudices of such of the soldiers as may happen to be Irish. Whether the bait take or no, just depends upon the number of Papists that each regiment may contain, or the quantum of influence that the priests may be permitted to exercise. If they be treated with the same deference at military head quarters that they receive at those of the civic authorities—at the Castle of Dublin, the worst consequences may be apprehended.

In fact, there is but one course now open to any government—Whig or Tory—a suspension of the Habeas Corpus Act, the proclamation of martial law, and the arming and calling out the Protestant yeomanry.

Dublin, Jan. 13.—The accounts from the country are terrific; and those counties which have been hitherto tranquil, are now the scene of the same system of outrages which have lately characterized the more southern parts of Ireland. A novel addition to the catalogue deserves to be noticed. The tenantry have systematically commenced refusing to pay rent except to their landlords in person. The avowed object of this is to compel the return of the absentees; but the consequences are obvious. A privy council was held at the Castle yesterday, but I have not heard the result.

Lord Anglesey leaves this country on the 25th inst.—positively never to return in the capacity of Viceroy.—Dublin Evening Mail.

FROM CONSTANTINOPLE.

We learn by the ship America, which arrived last week from Constantinople, that Capt. Mathews, on going up the Archipelago in the middle of [illegible] through the Egyptian fleet, consisting of 25 sail, in pursuit of the Turkish, consisting of 40. The latter came to anchor at the mouth of the Dardanelles, & illuminated the whole squadron, presenting a sublime appearance. In consequence of the cowardice of the Turkish Admiral, he had been displaced, and the command given to the commanding officer who fought the battle of Navarino. At the time of sailing of the America, the 9th of Dec. it was reported and believed that 70,000 men had deserted the Turkish and joined the Egyptian standard; and it was the general opinion that unless the Grand Sultan received assistance in men and money from the European government, he would be obliged to yield to the Pacha of Egypt, and retire into Asia.

The plague had raged violently for about three weeks, during which time about 17,000 persons had died. When Capt. M. sailed, it had nearly subsided.—N. Y. Gaz.

EARTHQUAKES.

Capt. Flint, of the British schr. Brisk, at Wilmington, (N. C.) from Nevis, reports that on the night of the eighth of February last, the Island of Nevis and St. Kitts experienced sixteen violent and distinct shocks of earthquakes, which very much alarmed the inhabitants; and on the 9th after the Brisk was under way, at 4 o'clock, experienced a considerable shock. It is to be feared that dreadful accounts will be received from these Islands, or some of the neighboring ones, from the effects of these earthquakes.—Boston paper.

Lima, 13th Nov. 1832.

A few days since we were favored here with the suppression of another attempt to produce a revolution in the government. Its object was to put down President Gamara, and substitute in his place Gen. Santa Cruz, from Bolivia. Of the conspirators five were arrested on Sunday morning—among which are three military men and two members of Congress. They are still in search of others. The head of it is Gen. Bardinis, a man of high standing, and it is said a brave officer. It was to have been accomplished by bribing the troops in the city. So great was the alarm, that a battalion was under arms within the palace, the whole of Saturday night. The Peruvian Congress is still in session, but have done nothing of any moment as yet. The difficulties between this country and the Bolivian Republic have rather increased—and was the finances of Peru in a fit state, I have no doubt they would be foolish enough to declare war at once—but their poverty will, I trust, prevent such a crisis. I have nothing else to tell your deserving mention.—Advocate.

NAVY DEPARTMENT.

U. S. Schr. Porpoise, Port Prayn, Island of St. Jago, January 3d, 1833.

Sir—I embrace an opportunity from Payal via London, to inform you of the arrival of our vessel at this place, on the evening of the 30th of November, also our intention of sailing on the [illegible] in the further execution of your instructions.

The very many reports which have reached the United States as regards the sufferings of the inhabitants of these Islands have not been at all exaggerated; although at present there are no deaths on this Island, in consequence of the relief which has been extended to them by the citizens of the United States; yet the many walking skeletons and objects of misery which continually present themselves to your view while on shore, but too plainly assure you what recently has been the dreadful situation on the Islands; on St. Antonio, from a population of 24, only 11,000 are remaining; on the small Island of Fogo 4,000 now remain from a population of 14, and several of the other Islands have suffered equally, and what is still more painful, their sad sufferings are by no means at an end. Another year they must exist, if they exist at all, from the charity of others; for these three years previous to the present, scarcely a drop of rain fell from the heavens; although they have had abundance during the present year, it has been so unseasonable as rather to be an injury than an advantage to cultivation. I have been astonished, however, while witnessing the misery of the inhabitants, to view the hills covered with cattle of various kinds, and have asked in vain for an explanation of the fact or what law could restrain starving thousands from supplying, partially at all events, their necessities. I have the honor to be most respectfully, your obedient servant,

JAMES McINTOSH,
Lieut. Commanding.

Hon. LEVI WOODBURY,
Secretary of the Navy.

OCEAN PHENOMENA.

A naval friend, of high respectability and intelligence, who has seen in a recent number of the Journal, an account of a singular ball of fire, which fell on board the ship Sir Edward Hamilton, has given us the annexed extract from the Journal of a passenger on board the ship Poctolus, capt. Geo. Wilson, while on a passage from Valparaiso to Marblehead, Massachusetts:—

After a succession of heavy gales from Valparaiso, till we were nearly up with Cape Horn, in which we lost our boat, &c. &c., and while in the act of taking in a close reefed foresail having scudded her under that sail as long as a due regard for the safety of the ship would allow—at about 11 o'clock A. M. we were enveloped for a few seconds in almost total darkness by a large black cloud from which came wind and hail, either of which were sufficient to take a person off his feet, provided he had hold of nothing: out of this cloud came a ball of fire, about the size of a 32 lb. shot. It descended to within three or four feet of the long boat, where it was seen by every person on board, previous to its explosion which was several seconds after its first appearance. The report of this non-descript thing was as loud as that of four or five sharp muskets fired together. It had the effect to knock down nearly every man on deck—without, however, injuring any of them, if I except the injury received from the fright, which was almost death. The air was sulphurous for some time after the bursting of the ball. The chief mate was the first who came to his senses and observing that the men were, from fear, unable to attend to the duty of the ship, he called out, 'Come on! 'tis only a Cape Horn snow ball!'

I cannot describe the effect it had upon me, better than by comparing it with a severe shock of an electric machine—to which it was very similar. Its effect upon the chief mate was, he said, as if an immense weight was pressing him down, and I think he remarked at the same time, that he had once been struck with lightning and that the sensation was similar. No person on board (and we had some old, very old 'salts,') had ever witnessed any thing of the kind before. It left no trace of its having come on board, except upon our memories, and from mine I am certain it will never be erased.—Providence Journal.

FROM THE BOOK OF ETHER.

It is our intention to give extracts from the book of Mormon, occasionally for the benefit of the world, or such as have not this book in their possession. And it came to pass that Jared, and his brother, and their families, and also the friends of Jared and his brother, and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter,) with their flocks which they had gathered together, male and female, of every kind. And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in the which they did carry with them the fish of the waters; and they did also carry with them deseret, which by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the land, seeds of every kind. And it came to pass, that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not.

And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, in that quarter where there never had man been: and it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.—And it came to pass that they did travel in the wilderness, and did build barges, in the which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath com-

eth upon them when they are ripened in iniquity: for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decrees of God.

And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent and not continue in your iniquities until the fulness be come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, which is Jesus Christ, which hath been manifested by the things which we have written. And now I proceed with my record: for behold it came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands.—And as they came to the sea, they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents; and dwelt in tents upon the sea shore for the space of four years. And it came to pass at the end of the four years, that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

And the brother of Jared repented him of the evil which he had done, and did call upon the name of the Lord for his brethren which were with him. And the Lord said unto him, I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my spirit will not always strive with man; wherefore if ye will sin until ye are fully ripe, ye shall be cut off from the presence of the Lord.

And this is my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.

And the Lord said, Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work and also his brethren, and built barges after the manner which they had built according to the instructions of the Lord.

And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof was tight lke unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.

And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light, whither shall we steer. And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.

And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air.

And if it so be that the water come in upon thee, behold ye shall stop the hole thereof, that ye may not perish in the flood.

And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried again unto the Lord, saying, O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold, there is no light in them.

Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, What will ye that I should do that ye may have light in your vessels?

For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire: for behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea: for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.

And behold, I prepare you against these things: for howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you, that ye may have light when swallowed up in the depths of the sea?

BAPTISM, &c.

In order to keep our minds in a proper channel, and, that all men that would be saved, may have a full knowledge of the mode, and requisites of baptism, we make an extract from the book of Mormon. Before we commence it, it seems necessary, as it speaks of meeting together oft for fasting and prayer and partaking the sacrament, to refer the readers to the commandment for keeping the Sabbath, published on the first page of the second number of the Star; where they will observe, that it is a duty to meet every Sabbath to pay their devotions, &c. to the Most High. It will be seen by reading this commandment, that by offering their oblations and their sacraments, unto the Most High, confessing their sins unto their brethren and before the Lord, is fasting and prayer, or in other words rejoicing and prayer. The Extract:

And now I speak concerning baptism.—Behold, elders, priests, and teachers were baptised; and they were not baptised, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism, save they took upon